

I Timothy 1-3

CHAPTER 1:

Theme: How to behave in the local church--reason Paul was writing to Timothy. (I Tim. 3:14-15) A church is a called out assembly--called out of this world unto salvation into a local visible body, the door of which is entered by water baptism.

I. Introduction. V. 1-2

V. 1

1. I Timothy, together with II Timothy, and Titus form the group of letters referred to as the Pastoral Epistles. This name points to the idea that these letters provided detailed guidance for structuring and organizing church leadership. These three Pastoral Epistles are really a trinity in unity, exhorting us to guard the precious deposit of the Gospel. In I Timothy we are to *protect* it, thus the theme--how to behave in the local church. In II Timothy we are to *proclaim* it. In Titus we are to *practice* it.

2. Even though this is a personal letter to a pastor, there are practical lessons to all; therefore, it is beneficial to us today. (II Tim. 3:16)

3. "Paul" = The human instrument the Lord chose to write this epistle (II Peter 1:21); it was the custom of that day to put one's name at the beginning of the letter instead of at the end as we do today; this was written about 63 or 64 AD between Paul's two prison stints.

4. "An apostle" = one sent on a commission to represent another person, the person sent being given credentials and the responsibility of carrying out the orders of the one sending him; Paul met the qualifications (being a witness of the resurrected Christ) of Acts 1:21-22 on the road to Damascus by special revelation as I Cor. 15:8 bears out; Paul used this designation of himself in nine of the books he wrote, probably to help hush rumors that he did not meet the qualifications to be an apostle.

5. "Jesus" = the earthly name of God incarnate (God robed in flesh); the Saviour of mankind.

6. "Christ" = the anointed One; the Messiah of the OT.

7. "By the commandment of God" = by way of command of God--means he is an apostle under orders.

8. "God" = Jehovah, the one true God; identified as:

A. "Saviour" = deliverer; preserver; described as "our" = shows personal possession of Jesus as Lord and Saviour, belonging to Paul and Timothy as well; signifies He is Lord of all saints; Note: He will not be one's Saviour until He is their Lord.

B. "Lord" = supreme in authority; master; controller; owner; Jehovah of the OT; He becomes one's Lord when saved not at some later time; identified as "Jesus Christ."

9. "*Which is*" = in italics, thus supplied by the translators; really should be "who is" because Jesus Christ is a person not a thing, thus the gender is masculine instead of neuter.

10. "Hope" = a desire for something good with an expectation of obtaining it; refers to Jesus Christ as being our hope.

V. 2

1. "Unto Timothy" = the recipient of this letter from Paul.

2. "Son" = Greek word used for child; a born one with the emphasis being upon the birth relationship between the child and parent; this means Paul was the one God used to carry the message to Timothy for him to be saved; Acts 16:1 called Timothy a disciple (learner; does not necessarily signify that the person is saved), yet he was not saved until Paul met him with the gospel message; thus, the word "*my*" is added by the translators--in italics.

3. "Own" = legitimately born; genuine; true; not illegitimate.

4. "The faith" = this faith refers to the Christian faith--the whole body of God's truth.

5. Paul then gives an introductory message which is a form of a salutation or greeting, but I believe Paul meant more than just a casual common greeting.

6. "Grace" = unmerited favor; undeserving favor; refers to sanctifying grace, not justifying, for he is writing to Timothy who has been saved or justified; this grace enables a saint of God to overcome obstacles in their daily living and keep on keeping on for the glory of God; we have access (freedom to enter through the assistance or favor of another) into this grace by faith (Rom. 5:2); this grace is sufficient. (II Cor. 12:9)

7. "Mercy" = kindness or good will towards the miserable and the afflicted, joined with a desire to help them; describes help bestowed on the helpless; mercy keeps us from getting what we deserve; this is not talking about justifying mercy, because Timothy had been justified, but sanctifying mercy which keeps us from being destroyed each time we sin and it is ours for the asking (Heb. 4:15-16) and is new each day. (Lam. 3:22-23)

8. "Peace" = a state of tranquility of one's soul and spirit in the midst of troubling circumstances based on the consciousness of a right relationship with God; refers to

sanctifying peace, not justifying of Rom. 5:1, for he is writing to Timothy who has been justified; this peace is the peace of God that passes all understanding, even in troubled times (Phil. 4:6-7--means worry about nothing, pray about everything, and thank God for anything); saints are fighting from victory and not for victory.

9. "From" = as a fountain head and source of grace, mercy, and peace which is God (John 3:27), who is identified as:

A. "Father" = refers to God the Father as distinguished from the Son; the first person of the Trinity.

B. "Christ" = the Messiah who is "Jesus" = the earthly name, who is also the Son of the Father and also God. (John 10:30), and also "our Lord."

10. "Lord" = supreme in authority; master; controller; owner; Jehovah of the OT; He becomes one's Lord when saved not at some later time.

11. "Our" = signifies He is Lord of all saints.

II. The Church and its message. V. 3-20

1. The Steward. V. 3-11--God has entrusted you (everyone, not just preachers) with a ministry. V. 11

1) Stay put where God put you. V. 3

V. 3

1. "I" = Paul.

2. "Besought" = to beg; entreat; beseech; a strong word which indicates that Timothy may have mentioned leaving the church at Ephesus and Paul was encouraging him to stay put.

3. "Thee" = "thou" = Timothy.

4. "Abide still at Ephesus" = means to remain with; to continue with, namely the church at Ephesus; stay put till God says go--this truth can be applied in a lot of areas.

5. "When I went into Macedonia" = Paul seems to have had Timothy with him when he ministered in Ephesus; when it was time to go to Macedonia Paul encouraged Timothy to stay behind to "charge some that they teach no other doctrine."

6. "Charge" = to transmit a message along from one to another.

7. "Some" = refers to certain men that were teaching a doctrine that was not the truth, the whole truth--false teachers.

8. "That they teach no other doctrine" = than that taught by the apostles.

9. Timothy may have wanted to quit for he faced a lot of obstacles: loneliness, unconcern of the people, the false teachers, the lack of respect for his youth, and lack of results. Or Timothy may have just wanted to go with Paul and learn more from him and fellowship with him, but Paul encouraged him to stay put where God put him.

2) Don't get sidetracked. V. 4a

V. 4

1. "Neither" = do not.

2. "Give heed" = apply one's self to; negated by neither--do not do this.

3. "Fables" = myths; the fictions of Jewish Gnostics concerning the order of the ages; falsehood--a softer term for a lie; traditional supplements to the law.

4. "Endless genealogies" = the Hebrews kept careful genealogical records, for this was necessary in order that the distinction of their tribe might be kept up; these had become very numerous, complicated, and extended so that they might without much exaggeration be called "endless."

5. "Which" = refers to both "fables" and "endless genealogies."

6. "Minister" = to afford; furnish; to give occasion to.

7. "Questions" = an exhaustive investigation; refers to troublesome and angry debates; nothing is more difficult than to unravel an extensive genealogical table.

8. "Rather" = preferably; with better reason.

9. "Edifying" = to build up; to teach or persuade; described as "godly;" refers to God and right; means living in obedience to God's commands as a steward in context; refers to the scheme or order of salvation as devised and administered by God--the method of operation of God's salvation is the life of the believing sinner.

10. "Which is in faith" = speak of the facts that faith is the sphere or element in which this salvation operates.

11. Do not get sidetracked but stick with sound doctrine--healthy doctrine.

3) Stand for the truth in faith. V. 4b-11

12. "*So do*" = in italics, thus supplied by the translators, but are necessary for the sense; implies stewardship instructed by God to build up others instead of causing

divisions and questions and this can only be done by staying put, not getting side tracked, and standing for the truth in faith.

V. 5

1. "End" = the point aimed at as a limit; the goal reached.

2. "Commandment" = from same root word as "charge" in verse 3--that which Paul gave Timothy; if those to whom Timothy gives the charge follow his instructions, they will exercise a careful stewardship of the gospel message--preach it in a way in which sinners will be saved.

3. This would result in three goals being reached:

A. "Is charity out of a pure heart" = "charity" is agape, God kind of love in action; "pure heart" means clean heart--have sins forgiven; thus, love is shed abroad in a saved man's heart (Rom. 5:5); this is what Peter spoke of in II Peter 1:5-7.

B. Out "of a good conscience" = a conscience that produces a sense of well-being, satisfaction, and pleasure; the guilty conscience is uncomfortable and dissatisfied; a good conscience is one that leads its owner to obey the Word of God.

C. "Of faith unfeigned" = refers to one who is not hypocritical in his actions or speech; undisguised; refers to genuine faith as contrasted to a pretended faith; used in the sense of "the faith" which means "sound doctrine."

V. 6

1. "From which" = word is in the plural, thus referring to the things listed in verse 5--a pure heart, a good conscience, and unfeigned faith.

2. "Some" = a part of but not all; same ones mentioned in verse 3--false teachers.

3. "Having swerved" = to deviate from; side tracked.

4. "Turned aside" = a medical term meaning "to turn or twist out;" used of limbs which are dislocated; refers to making quite a doctrinal wrench (a violent twist) from the true position--side tracked from truth to error.

5. "Vain jangling" = one word in the Greek; means random talk; babble; empty talk; a bunch of words that mean nothing; the word does not mean contention or strife, but that kind of discourse which is not founded in good sense.

V. 7

1. "Desiring" = coveting; asking; wishing for; this was their will not God's will.

2. "Teachers of the law" = one word in the Greek; this is the reason for turning aside--they desired to teach the law; refers to the Mosaic law including the civil, moral, and social law; they aimed at being professional interpreters of the law.

3. "Understanding" = to set or join together in the mind, negated by "neither" = not; they did not understand or know what they were saying, nor what ("whereof") they "affirm" = to speak so confidently about.

V. 8

1. "But" = reveals contrast; lest Paul be misunderstood in his words about the Mosaic law, he now indicates the true use of the law contrasted to the way these false teachers (just mentioned) used the law.

2. "Good" = refers to goodness as it is seen on the outside.

3. "Man" = human beings, including females as well as males.

4. "Use" = to take for one's use.

5. "Lawfully" = in a proper manner--for the purposes for which it was designed; agreeable to the law; then Paul proceeds to make the proper use of the law.

V. 9

1. "Knowing" = to have absolute positive knowledge of the facts.

2. "This" = refers to the statement he is about to make.

3. "The law" = there is not a definite article in the Greek; therefore, it seems to refer to law in general.

4. "Is not made" = does not apply to; is not in force against.

5. "A righteous man" = a righteous person; the saved; God did not give the law to save people but to show people how much they need to be saved; the law only brings condemnation and death but no life; yet it is good because it backs us in a corner of helplessness and no hope and then shows us the Door--a way out and a way into eternal life through Jesus. John 10:9

6. "But" = shows contrast between who the law is not made for--righteous and who it is made for--unregenerate man, listed by 14 names in verse 9-10.

7. "Lawless" = those recognizing no law, and then those who are transgressors--the wicked.

8. "Disobedient" = those who will not come into subjection.
9. "Ungodly" = those destitute of reverential awe toward God.
10. "Sinners" = those actively engaged in sin against God by choice.
11. "Unholy" = wicked.
12. "Profane" = one who has made himself accessible to evil influence and not kept himself to God.
13. "Murderers" = used twice; applies to any unnatural treatment of fathers and mothers; his crime was especially forbidden by law. (Exo. 21:15; to strike lightly or severely)
14. "Manslayers" = a murderer--includes all human beings; this crime was especially forbidden by law. (Exo. 21:12)

V. 10

1. "Whoremongers" = men who indulge in unlawful sex acts--all sexual activity outside of holy matrimony. (Heb. 13:4)
2. "Them that defile themselves with mankind" = one word in the Greek; a sodomite; homosexual; a man who lies with a male as with a female--the Bible calls that an abomination (something disgusting) and it is forbidden by the law of Moses and was punishable by death (Lev. 20:13); a person is not born this way but chooses this lifestyle for Rom. 1:26-27 states this is against nature.
3. "Menstealers" = a slave-dealer; a kidnapper; word includes all who exploit men or women or children for their own selfish ends; this also was punishable by death under law. (Exo. 21:16)
4. "Liars" = a falsifier.
5. "Perjured person" = a false swearer; one who takes an oath and breaks it; we get our word "perjury" from this word; this along with "liars" break the ninth commandment. (Exo. 20:16)
6. "And if there be any other thing that is contrary to sound doctrine" = this means if there is anything else that is opposed to the instruction which the law of God gives; this phrase lets us know that the list given in verses 9-10 is just a representative list--other sins come under the same category; also this refers to anything against the good news (gospel) of our blessed Lord. (verse 11)
7. "Contrary" = opposite; oppose.
8. "Sound" = healthy; denotes wholesomeness of true Christian teaching.

9. "Doctrine" = teaching; instruction.

10. These sinners are who the law is for; therefore, it is good for it backs one in a corner so he will look for the door--a way out--the Lord Jesus. The saved--righteous--stand before the Lord as though they have not sinned, thus no condemnation or death is upon them because Christ was condemned and died in their place. Thus the law is not for them.

V. 11

1. "According to" = in accordance with; agreeing; refers to the "sound doctrine" of verse 10, agreeing with "the glorious gospel" = a system of divine revelation which makes known the will of God and it is in harmony with the law:

A. There is no contradiction between the law and the gospel.

B. They forbid the same things and in regard to morals and true piety (reverence of the Supreme Being) the clearer revelations of the gospel are carrying out the principles stated in law.

C. This means that if a man wished to explain the law, the best explanation would be found in the gospel.

2. "Of the blessed God" = describes God as experiencing within Himself the perfection of bliss--the highest degree of happiness; revealed by the same God who was the author of the law.

3. "Which" = refers to the gospel.

4. "Was committed to my trust" = to be entrusted with a thing--gospel; means Paul was a steward whom God entrusted with a ministry; he had received it directly from the Lord.

5. The inference is that the same gospel was committed to Timothy's trust as well. And so am I, and so are you--each and everyone. He wants us all to teach sound doctrine. You may say "I am not a teacher or preacher." You may not be in a position of a Sunday School teacher but you do teach others.

A. With your lips--what you say influences others.

B. With your life--your actions--let your light shine that you may teach sound doctrine as a steward. We are not responsible for the outcome, but just required to be faithful. (I Cor. 4:2)

6. Jesus had many turn away and that no doubt bothered Him (Mat. 23:37) but He remained faithful.

7. Adoniram Judson labored faithfully in Burma for six years without a convert yet he wrote:

"In spite of sorrow, loss, and pain

Our course be onward still

We sow on Burma's barren plain

We reap on Zion's hill."

2. The Servant. V. 12-17

God will enable you to do your work.

V. 12

1. "I" = "me" = Paul, the human instrument the Lord used to write this epistle.
2. "Thank" = to express his gratitude to Him who had called him to the ministry of preaching the gospel he had just mentioned; this is an outburst of praise for the mercy of the Lord Jesus Christ who had called him to the ministry.
3. "Christ" = the anointed One; the Messiah of the OT.
4. "Jesus" = the earthly name of God incarnate (God robed in flesh); the Saviour of mankind.
5. "Lord" = "who" = "he" = supreme in authority; master; controller; owner; Jehovah of the OT; described as "our" = signifies He is Paul's and Timothy's Lord; this is true of all saints.
6. "Hath enabled" = to clothe with; to furnish with anything; context indicates that with which the person is furnished--strength for the proclamation of the gospel.
7. "For" = because.
8. "Counted" = to deem; account; consider; think; speaks of a belief or appraisal that does not rest upon one's emotions, but upon the due consideration of external grounds, upon the weighing and comparing of facts.
9. "Faithful" = implies he could be relied on; one who can be depended on; trustworthy.
10. "Putting me into the ministry" = to set forth in service; speaks of a branch of activity in which the individual renders service; applies to the sphere of Christian service as a whole not just preachers.

11. Paul burst forth in praise and thanksgiving in this verse for three things: 1) strength, 2) trust, and 3) a call to service.

V. 13

1. "Who" = "I" = Paul, the human instrument used to pen down this epistle.
2. "Was before" = refers to Paul's actions before he was saved.
3. "A blasphemer" = to speak reproachfully of; rail at; revile; this Paul was guilty in respect to Jesus.
4. "A persecutor" = one who pursues others with hostility; this Paul did to the church which Jesus stated was actually persecuting Him. (Acts 8:3; 9:1-2, 4-5)
5. "Injurious" = one whose contempt of others breaks forth in outrageous acts; this he did to the church. (Acts 8:1)
6. "But" = shows contrast.
7. "Obtained mercy" = one word in the Greek; means God granted His favor toward him that kept him from getting what he deserved; word implies that he was granted an opportunity to serve the Lord whom he injured.
8. "Because" = introduced the reason he obtained mercy.
9. "I did it ignorantly in unbelief:"
 - A. "Ignorantly" = not to know through lack of information.
 - B. "Unbelief" = lack of faith.
10. Paul did what he did before he was saved, not willfully but ignorantly, due to blindness and unbelief. (II Cor. 4:3-4) It is no doubt true that persons who sin ignorantly and who regard themselves as right in what they do, are much more likely to obtain mercy than those who do wrong purposely and intentionally.

V. 14

1. Listed in this verse are three motivating forces in Paul's life: 1) grace, 2) faith, and 3) love.
2. "Grace" = the gracious favor of God to sinful man: undeserved favor; stated that grace was "exceeding abundant" = one word in the Greek; to super abound; to possess in excess; to overflow.

A. Saved by grace. (Eph. 2:8-9)

B. Need to depend on grace.

C. Need to serve through grace and that is what Paul did. (Heb. 12:28)

3. "Of our Lord" = refers to the Lord--supreme in authority--as being the source of this grace; the use of "our" means the Lord was their Lord; this occurs at the point of salvation, not some time later; shows personal possession.

4. "Faith" = to trust; to rely on; to commit. (Heb. 11:1)

5. "Love" = agape; God kind of love shed abroad in the hearts of all saints. (Rom. 5:5)

6. "Which is in Christ Jesus" = refers to both "faith" and "love" as being not only provided by Him (John 3:27), but being their fullest "in Christ" = being saved.

7. Grace, faith, and love enables you to do your work as a servant.

V. 15

1. Paul still uses himself as an example.

2. "Faithful saying" = a saying that is trustworthy--one you can trust.

3. "Worthy of all acceptance" = by all and without any reserve; deserving to be accepted as complete and excluding all doubt; early Christians had no written Bible to refer to and these "sayings" were quoted by them as authoritative statements of faith.

4. The saying: "That Christ Jesus came into the world to save sinners" = this means that Jesus, who was the Christ, was also the Son of God, robed Himself in flesh through a virgin's womb which qualified Him to pay the supreme sacrifice, all for the purpose of saving sinners. (John 1:1,14; Luke 19:10; Mat. 1:21; 9:11-13)

6. "Of whom" = refers to sinners.

7. "I am chief" = first in rank; means he occupied the first rank among sinners--there were none that surpassed him.

V. 16

1. "Howbeit" = nevertheless; notwithstanding.

2. "For this cause" = for this reason--this was a leading reason for what Paul is about to say in this verse.

3. "I obtained mercy" = the Lord saved him.
4. The reason: "that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting:"
 - A. "In me first" = not first in order of time, for others were saved before Paul; refers to Paul as being the chief of sinners.
 - B. "Jesus Christ" = "him" = Lord and Saviour.
 - C. "Might shew forth" = to put on public display a trophy of grace that shows others how longsuffering the Lord really is.
 - D. "Longsuffering" = patience; forbearance; slowness in avenging wrongs; no wonder Paul could write Rom. 2:4.
 - E. "For a pattern" = an example; here it means the case of Paul was an example for the encouragement of sinners in future days, that they could be saved; this also implies that all men who would be saved, would be saved by the same ingredients of salvation as Paul experienced--conviction of the Holy Spirit of sin, righteousness, and judgment (John 16:8-11), repentance and saving faith granted after counting the cost; then he obeyed the gospel by repenting and believing and submitting to the Lordship of Jesus Christ, and that brought "life everlasting" = eternal life; life never to cease; this occurs at the point of salvation; means one cannot be lost after he is saved, really saved.
 - F. No wonder Paul burst into praise in verse 17.

V. 17

1. This praise is offered to God in view of the mercy which He had shown to so great a sinner.
2. "King eternal" = the King of the ages; He has always been King and will always be.
3. "Immortal" = uncorrupted; imperishable; means having life that shall never end; that which is exempt from death.
4. "Invisible" = unseen; God is a Spirit.
5. "The only wise God" = the unique God of wisdom; there is no other like Him.
6. Numbers 2-5 gives the titles Paul used to refer to God while the rest of the verse gives the words he used to ascribe praise to God.
7. "Honour" = a valuing by which the price is fixed; thus, it means to honor in the sense of giving the highest degree of respect and reverence to some one in the measure that he values that person; simply means giving great respect to Him who out ranks all--the Lord; the esteem due or paid to worth.

8. "Glory" = a manifestation of that which brings forth praise; brightness; luster; splendor; refers to the recognition belonging to the Lord for He is worthy; to give God glory is to show forth to the world the correct opinion or estimate of who God is.
9. "For ever and ever" = an unbroken age; for ever, even throughout all eternity.
10. "Amen" = truly; so be it; an expression of strong affirmation; here it is used to denote the solemn assent of the heart to the feelings conveyed by the words used.
11. God will enable the servant to do His work--proclaiming the gospel.

3. The Soldier. V. 18-20

God has equipped you for battle--defending the faith. The Christian life is not a playground, but a battleground.

V. 18

1. "This charge" = a mandate; a command; refers to the last phrase of this verse and the first part of the next verse.
2. "I" = Paul, the human instrument God used to pen down this book.
3. "Commit" = to entrust to.
4. "Thee" = Timothy" = "thou" = the recipient of this letter from Paul.
5. "Son" = a term of endearment; a tender expression; refers to Paul as being the one whom God used to carry the message to Timothy for him to be saved--thus being a spiritual son in the ministry.
6. "According to" = in agreement with.
7. "The prophecies" = refers to special spiritual gifts which had been given to Timothy (I Tim. 4:14) at the time of his ordination indicated by the phrase "which went before on thee."
8. "That" = introduces the charge given him.
9. "By them" = refers to the prophecies; in their sphere; in their power.
10. "Mightest war a good warfare" = the Christian life is often compared to a warfare or struggle for victory; this phrase means that he should contend with earnestness as a Christian and a minister in that holy service in which he was engaged and endeavor to secure the victory.

V. 19

1. It is not enough to have correct doctrine in the warfare, we must have correct living.
2. "Holding faith" = to have or possess; having; refers to living faith--having that fidelity which a good soldier should have.
3. "Holding a good conscience" = refers to being free from guilt; consciousness of a right conduct; "conscience" is that inward judge that bears witness of our actions.
4. "Some" = refers to a certain number--God knows.
5. "Having put away" = to push off; reject; to thrust away; implies wilful violence against conscience--have not followed its dictates.
6. "Concerning faith" = in respect to the whole subject of faith; in the Greek there is the definite article "the," thus "the faith" = refers to the whole body of God's truth.
7. "Have made shipwreck" = refers to the entire destruction of faith--as a ship is wholly ruined that strikes on a rock and sinks.
8. We need a pure conscience. (I Tim. 3:9) When we don't hold it or guard it, our conscience will become defiled. (Titus 1:15) If left alone with no spiritual feeding, it will become seared--to render insensitive. (I Tim. 4:2)

V. 20

1. "Of whom" = refers to having made shipwreck of V. 19.
2. "Hymenaeus" = also mentioned in II Tim. 2:17-18, where he is mentioned with Philetus as a very dangerous man who held that the "resurrection is past already."
3. "Alexander" = this same man is mentioned in II Tim. 4:14-15; he was a trouble maker by setting himself against the words--message Paul preached.
4. "Whom I have delivered unto Satan" = Paul had to discipline these two from the church at Ephesus; implies excommunication from the church which involves casting them back into the heathen world, which Paul knew was under the power of Satan; the tense in the Greek is perfect which speaks of a past completed action with existing results--these two were still under the sentence of excommunication at the time of the writing of I Timothy.
5. This was not to hurt them, but help them to "learn not to blaspheme" = to speak reproachfully; to hurt the reputation of others or smite them with a report of words.
6. Church discipline has in view repentance of the offender, "that the spirit may be saved." (I Cor. 5:5) If the person is lost, then they could not depend on church

membership and might get saved. If they were saved, then they could confess and repent of their sin and get right with the Lord and the Church.

7. Christian life is a battleground. Yet when saved:

A. God has entrusted you with a ministry--teaching sound doctrine as a steward.

B. God will enable you to do your work--proclaiming the gospel as a servant.

C. God will equip you for battle--defending the Faith as a soldier.

8. We need to know how to behave in the local church as a steward, servant, and soldier.

CHAPTER 2:

III. The Church and its members. Chapters 2-3

1. Praying men. V. 1-8

V. 1

1. "I" = Paul, the human instrument used to pen down this book.

2. "Exhort" = to advise; to admonish; to encourage; this is not addressed particularly to Timothy, but relates to all who were called to lead in public prayer--men, not women. (verse 8)

3. "Therefore" = in view of the fact stated in Chapter 1, we are in a battle as a soldier; therefore, Paul exhorts us to use our armor of which prayer is a part. (Eph. 6:18; II Cor. 10:4)

4. "First of all" = refers to prayer as a duty of primary importance; the thing which was to be regarded with primary concern; refers in context to public prayer since "men" in verse 8 has a definite article "the" in front of "men" which is from a Greek word meaning only males, not including women; it is man's responsibility in public worship to pray; this does not do away with "all" men and women's responsibility to pray in private. (Mat. 6:6)

5. Paul lists four various kinds of praying:

A. "Supplications" = an earnest entreaty; a seeking; asking; refers to prayer for another's personal needs; Jesus' prayer in Heb. 5:7 in the garden is an example.

B. "Prayers" = a general term of all prayer; suggests worship and adoration.

C. "Intercessions" = approach to God in free and familiar prayers (Heb. 4:16); to act between parties with a view to reconcile those who differ or contend; has the sense of petitions--means to enter into a king's presence and to submit a petition to him.

D. "Giving of thanks" = expressions of gratitude of the blessings of God on us and others; means thanking God for who He is and what He does; failure to do so leads to idolatry. (Rom. 1:21)

E. Paul is not doing away with prayer of confession like Jesus taught in the model prayer. (Luke 11:4) Remember Paul is talking to Timothy who should know that sins need to be confessed before he could get down to the business at hand--praying.

6. Paul shows the importance of prayer as it gets the first place ("first of all") of his exhortations to Timothy. Samuel said in I Sam. 12:23, "God forbid that I should sin against the Lord in ceasing to pray for you." We need a balance of word and prayer--prayer only has zeal but no knowledge. Prayerlessness is not only sin against our own souls, but against our fellow-man and against God.

7. "Be made for all men" = for each and every human being--male and female; this is the scope of our prayer.

V. 2

1. "For kings" = this would be equivalent to the president of the USA.

2. "*For* all that are in authority" = does not necessarily mean those who hold office, but refers to any elevated rank--presidents, governors, sheriffs, judges, mayors, congressmen, senators, and also pastors, parents, and foremen at work.

3. "That" = introduces the reason we should pray for those around us--"That we may lead a quiet and peaceable life in all godliness and honesty."

A. "May lead" = to live.

B. "Quiet" = denotes quiet, arising from the absence of outward disturbance; the word may here imply--keeping aloof from political agitations and freedom from persecutions.

C. "Peaceable life" = tranquility arising from within; free from war, tumult, or public commotion.

D. "In all godliness and honesty" = means in the practice of all our duties toward God and all of our duties toward man; this means when we pray for the leaders of our land as we should, God places those in office that fulfill their purpose--only two purposes of government and they are found in Rom. 13:4-5: 1) to thee for good, and 2) execute wrath upon him that doeth evil.

4. When they fulfil their purpose, we are under their protection, then we can worship and serve our God without the interference of government, thus living a quiet and peaceable life in all godliness and honesty. In the day in which we live, it looks as if many in the past have failed to pray and we are no better!

V. 3

1. "For this" = refers back to the obligation to pray for all men.
2. "Good" = morally right; praiseworthy; the right thing to do.
3. "Acceptable" = means it pleases God.
4. "In the sight of" = in the presence of; before.
5. "God" = Jehovah, the one true God, identified as "Saviour" = deliverer; preserver; described as "our" = shows personal possession of Jesus as Lord and Saviour, belonging to Paul and Timothy as well; signifies He is Lord of all saints.
6. The use of this last phrase draws a line between the worship of Caesar as saviour and God as our Saviour. Paul recognizes here the fact that human government is a divinely appointed institution but not to be worshiped as Saviour. Caesar was called "saviour" in that he held mankind together under the great Roman power, providing peace, order, prosperity, and protection. Caesar ruled over the temporal affairs of his subjects and was one of their gods, but God was Saviour in the sense that He saved the believer's soul from sin and exercised a spiritual control over his life.

V. 4

1. "Who" = refers to "God our Saviour."
2. "Will" = speaks of a wish or desire that arises from one's emotions.
3. "Who will have all men to be saved" = this is God's determinate purpose for each and every human being--to be saved (Mat. 25:41); yet He does not force or drag man in; He simply draws them (John 6:44) and man will be made willing to come in the day of his power. (Psa. 110:3)
4. "And to come unto the knowledge of the truth" = refers to full knowledge; advanced knowledge--word is always used of the knowledge of things divine and is never ascribed to God for He has all knowledge; this could be equivalent to "come to an understanding of the truth;" truth is a must for one to be saved (Psa. 145:18); also understanding is a must to become good ground, which is the only one of the four groups saved in the parable of the sower. (Mat. 13:23)

V. 5

1. "For *there is* one God" = Jehovah, the one true God; this is the reason for the declaration (verse 4) that God desires that all men should be saved; the current thought of the time was that there were many gods.
2. "Mediator" = arbitrator; one who understands both sides--God and men; Jesus was God who became man (John 1:1, 14); "The man Christ Jesus" = He understands (Heb. 4:15) and ever liveth. (Heb. 7:24-25)

V. 6

1. "Who" = "himself" = Jesus Christ.
2. "Gave himself" = speaks of voluntary sacrifice on His part; He gave His life on the cross (John 10:15-18); implies the pre-existence of our Lord and His cooperation in the eternal counsels and purposes of the Father regarding the salvation of man.
3. "Ransom" = that which is given in exchange for another as the price of his redemption; a payment given instead of the slave or prisoner.
4. "For" = for the sake of; in behalf of; instead.
5. "All" = Jesus' death on the cross was capable of saving every man--human being.
6. "To be testified in due time" = at a proper time it will be made known through all the world; refers to this age of grace, but there is also coming a day where all will bow to the supreme sacrifice (Rom. 14:11) and none will have an excuse. (John 1:29; I Peter 1:18-20)

V. 7

1. "Whereunto" = unto which; refers to the bearing of the testimony spoken of in verse 6.
2. "I" = Paul, the human instrument the Lord used to pen down this book.
3. "I am ordained" = appointed; equivalent of being Divinely called.
4. "A preacher" = a herald or messenger vested with public authority; refers to heralding forth the message that the Lord Jesus paid the supreme sacrifice--that of Jesus Christ dying on the cross; basically Paul wrote to Timothy in II Tim. 4:2, to "make a public proclamation of the Word with such formality, gravity, and authority as must be heeded."

5. "An apostle" = one sent by a command to represent another person, the person sent being given credentials and the responsibility of carrying out the order of the one sending him.

6. "(I speak the truth in Christ, *and* lie not)" = that is, "by Christ" or I solemnly appeal to Christ--a form of an oath; Paul makes a solemn declaration similar to this in Rom. 9:1 and Gal. 1:20; this would be like calling God as his witness that he was telling the truth; the design of this was to prevent all suspicion of falsehood--the Judaizers had lied about him.

7. "Lie" = either an untruth or attempt to deceive by falsehood; negated by "not."

8. "A teacher" = one who is fitted to teach; an instructor; the word ordained goes with being a teacher as well as a preacher.

9. "Of the Gentiles" = refers to all who are not Jews, thus all nations besides Israel; Paul was ordained--divinely called to carry the gospel to the Gentiles and the heathen--also a Gentile.

10. "In faith and verity" = in sincerity and truth; these words mean that he was appointed to instruct the Gentiles in faith and the knowledge of truth.

V. 8

1. "I" = Paul, the human instrument the Lord used to pen down this book; he was in God's stead; therefore, this is also the will of God as it was of Paul.

2. "Will" = desire; this Greek word speaks of a desire which proceeds from the reason not emotion.

3. "Therefore" = in view of the facts of public praying (verses 1-2); Paul had digressed from that subject in verses 3-7 but now he picks up that subject again.

4. "Men" = the Greek has a definite article "the" in front of "men" and that coupled with the fact that this Greek word means only males and does not include females; thus men, not women, are to lead in public prayer.

5. "Pray" = to offer prayers to God of the four kinds of prayers mentioned in verse one.

6. "Every where" = refers to wherever a Christian congregation is assembled since this is dealing with public worship.

7. "Lifting up holy hands" = denotes supplication, as it was a common attitude of prayer to spread abroad the hands towards heaven. (I King 8:22)

8. "Holy hands" = means hands that are not defiled by sin, and that have not been employed for any purpose of iniquity; the idea is, that when men approach God they should do it in a pure and holy manner; means to have their sins confessed. (I John 1:9)

9. "Wrath" = movement or agitation of the soul; includes holding a grudge and bitterness (Heb. 12:15); by using "without" implies the absence of "wrath" and all connected with it.

10. "Doubting" = to waver or fluctuate in opinion; to hesitate; "without" applies with this word which means we need to pray after we get our mind made up; this takes spiritual growth day by day until there is a full persuasion of what the Lord said; Abraham is one example (Rom. 4:18-21)

2. Modest Women. V. 9-15

V. 9

1. "In like manner also" = Paul had stated the place of men in public worship and now he proceeds to state the woman's place in public worship.

2. Christianity, like no other religion, has elevated the position of women. Therefore, instead of criticizing Paul for these instructions, women ought to thank God for the blessing the Christian faith has been to womanhood around the world. How would you ladies like to live in Saudi Arabia as a Moslem or in Africa as one of many wives?

3. In these verses Paul is emphasizing again the principle of headship. The local church that refuses to recognize this principle is destined for confusion.

4. There is a threefold headship in the local assembly.

A. The headship of Christ over the body. (Col. 1:18)

B. The headship of the Pastor over the flock. (Acts. 20:28)

C. The headship of man over the woman. (I Cor. 11:3)

5. The church member who defies the headship of the pastor, and the woman who denies the headship of the man are both denying the headship of Jesus Christ.

6. Along with being the head, there also comes a tremendous responsibility. Christ met His responsibility. Lord help me as pastor to meet my responsibility. And Lord help us men to meet our responsibility!

7. Let us look at the women's place in the church concerning:

1) Fashions. V. 9-10

8. The "I will" of verse 8 applies to verse 9--"I will that women adorn themselves in modest apparel, etc."

9. "Adorn" = to put in proper order; from the same root word as "modest" = well arranged; orderly.

10. "Apparel" = dress; attire; conveys the idea of external appearance, principally in dress; in other words the Christian woman's adornment should be one in which order, not disorder rules; that means that her apparel should be consistent with what she is--a child of God; the true idea here is that she will not be offensive in her appearance to any class of people; this will show that her mind is supremely fixed on higher and more important things.

11. It should be "with shamefacedness" = blushing; causing shame if the apparel is not modest--in an orderly fashion by God's standards; even though the context is dealing with public worship these principles apply to her appearance as she conducts herself in her daily activity in the world--she should dress in modest apparel.

12. It should be with "sobriety" = soundness of mind; self-control; the word speaks of the entire command of the passions and desires--a self-control which holds the reins of physical desires; this comes from the fruit of the Spirit--temperance; this word has the idea of using common sense which would knock a lot of apparel in the head.

13. These two words (shamefacedness and sobriety) remind me of I Peter 3:3-4. Paul gives the negatives and is not saying never to wear these (broided hair, or gold, or pearls, or costly array) but do not let these things control you. Do not think more of the external adorning than of adorning the heart. That is the characteristic of a lost person. (Eph. 2:2)

14. The negatives because of the use of "not" applies to all four things mentioned here.

A. "Broided hair" = hair that is woven, plaited, braided, or twisted together; the corresponding word in I Peter 3:3 is "plaiting the hair."

B. "Or gold" = refers to jewelry.

C. "Or pearls" = also refers to jewelry.

D. "Or costly array" = refers to expensive clothing or apparel.

15. Paul is not forbidding a women to plait her hair or to wear jewelry or costly clothes. He is saying that a woman should not wear these things to attract attention to the flesh. Neither should she wear a tight fitting skirt, blue-jeans, pants, nor a short dress, nor a low cut blouse, nor a split skirt half way up her thighs, because these are not modest and they reveal the curves of her body and her naked flesh that will tempt men to lust.

V. 10

1. "But" = reveals a contrast between what she should not wear to attract attention with what she should wear = that "which becometh women professing godliness;" means she ought to adorn herself in a godly manner; this not only applies to going to church but anywhere in public; if modest apparel is appropriate in the sanctuary, it is appropriate everywhere in public.

2. Therefore, a woman, if she is to be a lady, will dress in modest apparel. Why?

A. For conscience sake. (Mat. 5:27-28) If you are immodestly dressed, you are an instrument of Satan to tempt men to lust.

B. For the church's sake. If you are a member of a local church, you are holding forth her light. What is the lost world seeing?

C. Most of all for Christ's sake--for He said to.

3. "With good works" = Phil. 2:12 says work out what is on the inside; this is talking about Christian women; Jesus said to the Pharisees to cleanse first the inside that the outside will be clean also. (Mat. 23:26); this verse should stop those who say, "It is what is on the inside that counts." What is on the inside does come out; "good works" are to be the true adornment of those who profess godliness; immodest or inappropriate dress distracts from the witness of a Christian woman and causes others to fail to see her "good works."

2) Fellowship of the Church. V. 11-12

V. 11

1. "Woman" = the Greek word here refers to women--females only.

2. "Learn" = to comprehend; to understand; to put together.

3. "In silence" = quietness.

4. "With all subjection" = to submit; in context refers to not usurping authority over the man--her husband and those in authority.

5. This verse does not forbid a woman from taking part in the work of the church in her own sphere--sing, testify, teach women and young children. (Titus 2:3-5) She is not to be in any position over men. I Cor. 14:34-35 also says for the woman to be silent in church (not usurping authority over men) and if they need to know something, they should ask their husbands at home. The sad part is that many husbands have not met their responsibility to learn the truths of the Word so they can teach their wives.

V. 12

1. "But" = reveals the contrast concerning usurping authority over man.
2. "I" = Paul, the human instrument the Lord used to pen down this epistle.
3. "Suffer" = to permit; allow; negated by "not."
4. "Woman" = the Greek word used refers only to a woman.
5. "To teach" = to impart instruction; to instill doctrine into one; to discharge the office of a teacher; negated by "not."
6. "To usurp authority" = exercise dominion (power) over one; negated by "not."
7. "Over the man" = the Greek word means only males and does not include females.
8. "But to be in silence" = quietness; refers to not taking the lead in any position over man.
9. The Greek construction of this verse says, "I do not permit a woman to be a teacher of men." The context again referring with church order and the position of the man and the woman in the church. A woman cannot be a preacher, pastor, or a doctrinal teacher over men.

3) In the fall. V. 13-15

V. 13

1. "For" = introduces the reason for her position; God made man first and then woman.
2. "Adam was first formed, then Eve" = Paul was not basing what he said on the social position of women in his time but on the universal principle of priority seen in the creation of man and woman.

V. 14

1. "Adam" = the first man God formed in the garden of Eden. (Gen. 1:26; 2:7)
2. First word "deceived" = beguile; cheat; negated by "not;" it is true that Adam sinned but he was not deceived--stated plainly in this verse.
3. Why did he eat the fruit of the tree God forbid him to eat of? Gen. 3:6 states Eve gave her husband the fruit of the tree and "he did eat." When God confronted Adam for what he had done, he blamed Eve for giving him the fruit of the tree. (Gen. 3:12) Then God, in Gen. 3:17, pronounced a curse upon the ground because he "hearkened unto

the voice of thy wife." This seems to say that Adam was influenced by his wife but the bottom line is that the curse came because Adam ate the fruit of the forbidden tree. (Rom. 5:12) Paul is not putting the total blame on the woman for the fall because he clearly shows that Adam was to blame in Rom. 5:12-21. So the question still remains, "Why did he eat the fruit of the tree?" Some say he rebelled against God because that is what man does. This is true with natural man after the fall because he has a depraved nature, but Adam did not have that nature when he ate of the tree. Some have said and so have I, that he ate the fruit because he loved Eve and knew she would be separated from him. We are not saying that to make Adam a hero because he was not. All we can really say is that something influenced him to make a choice (he was free to choose) to disobey God and eat of the tree knowing full well he would die that day. Spiritually he did die (separation from God) and that death was passed on to all of his descendants. So I will just have to say I cannot give you a definite answer as to why he ate the fruit, but I can say what the Bible says, "Adam was not deceived in the transgression." We will have to ask him when we meet him in heaven why he did eat the fruit, and I suppose at that time it will not make any difference to us why he ate the fruit of the forbidden tree.

4. "But" = introduces the contrast between Adam and Eve's sin.

5. "The woman" = the Greek word only refers to a female; refers to the first woman-- Eve. (Gen. 2:21-22)

6. "Being deceived was in the transgression" = the Greek construction means to be completely or thoroughly deceived and refers to a past completed action (Eve partaking of the forbidden tree) with existing results (sinful nature passed on to the human race); this would be a result of Adam eating the forbidden fruit.

7. This teaches that the head (man) was who God gave directions about the forbidden tree and He holds the head responsible

V. 15

1. "Notwithstanding" = nevertheless; in spite of; means in spite of the fact she was deceived "she shall be saved" = I believe this refers to Eve being saved in a spiritual sense--by grace through faith.

2. And this would come about "in childbearing" = for through her would come the "seed of the woman" (refers to the virgin birth; Gen. 3:15) to redeem all mankind.

3. If "they" = plural, thus referring to, not only Eve, but to the godly genealogy (women bearing children) that came after Eve.

4. If they "continue" = remain; abide; endure:

A. "In faith" = fidelity; faithfulness; a life of fidelity (adherence to truth) in the service of God.

B. "Charity" = God's agape love in action to all.

C. "Holiness" = godliness, devotion to religious duty; sanctification; set apart unto God.

D. "With sobriety" = self-control; soundness of mind; all of these things must be united with a becoming soberness or seriousness of behavior.

5. The woman's place of subjection to the headship of man ought not cause her to be inferior, for through her would come the seed of the woman (Gen. 3:15) to redeem all mankind. This was through childbearing. The women whom Paul forbade to teach men in the church need not feel frustrated and worthless, because through the God-given capacity of bearing children, and instructing them in the home, she may have a tremendous impact on shaping the world around her if they (plural; refers to women) continue in faith, love, and holiness with a sound mind. There has always been a remnant.

6. In this text God puts before us the modest--orderly Christian woman. What a testimony for God is such a woman in the world today. I do not know of anyone whose influence counts more than that of a godly woman. It counts with her husband, her children, and with all those she comes in contact with. On the other hand, I do not know of anything that does more harm to Christianity and the cause of Christ than a careless, slothful, vain, carnal woman, who professes to be a Christian.

7. Praying men and modest women. My! How we need that today in our local churches.

CHAPTER 3:

3. Dedicated Leaders. 3:1-13

1) Pastor. V. 1-7

V. 1

1. "This *is* a true saying" = faithful is the saying; trustworthy; same as I Tim. 1:15; the idea here is that it was worthy of confidence--it was not to be doubted; refers to the statement which follows; God's word is true. (Mat. 24:35)

2. "If a man desire" = to stretch one's self out in order to touch or to grasp something; to reach after or desire something; to long after; to try to obtain; the Greek construction implies this to be males only as stated plainly in I Tim. 2:12; refers to a desire so strong that he in whom it exists can be satisfied with no other calling; this could be regarded as one evidence of a call to this work.

3. "The office of a bishop" = one word in the Greek; this is a pastor (as we know it by) but it is not referring to some person who is over many pastors as Methodist and Catholic practice; this just refers to a pastor.

4. The terms elder, pastor, and bishop all refer to the same office.

A. "Elder" = means an older spiritually mature person; in the early church pastors were chosen from the mature spiritual men of the fellowship; refers to the person; thus referring to the person as Elder So and So, not Reverend since only the Lord is Reverend (Psa. 111:9); it is a title of the Pastor.

B. "Pastor" = a minister of the gospel who has the charge of a church and congregation, whose duty is to watch over the people of his charge, and instruct them in the sacred doctrines of the Christian religion; refers to the duties of the office--the tending and caring of the sheep.

C. "Bishop" = means overseer--one who has oversight and provides direction for the local church; the responsibilities of this office have to do with the oversight and direction of the spiritual life of the local church.

D. The local "pastor," then, is an "elder" in terms of spiritual maturity and a "bishop" or overseer in terms of the ministry.

5. "He desireth" = different Greek word than "desire" in this verse; implies a call into the ministry, not mama called, not papa called, but God called. (Gal. 1:15)

6. "A good work" = an honorable office; an office which is right for a man to desire; this is not like men in Nigeria who desired to be a pastor because it was a symbol of prestige; not all preachers are pastors. (Eph. 4:11)

7. It is proper for any man to desire the office of a bishop who has the proper qualifications which are listed in verses 2-7. This would be a good set of qualifications for any church to use when considering calling a pastor.

V. 2

1. "Then" = introduces the qualifications of the Bishop or Pastor.

2. "Must be" = necessity established by the counsel and decree of God.

a. His personal qualifications. V. 2-3

3. "Blameless" = does not mean sinless; means without reproach; word means one who cannot be laid hold upon--means his life should be of such character that no one can lay hold upon anything in his life to cast reproach upon the cause of Christ; this is not

referring to the old man but the new man, for Paul was a murderer yet the blood covered His sin and he was blameless; all sins are covered by the blood when one is saved.

4. "The husband of one wife" = not bigamy nor polygamy as some practiced then and Mormons do now; does not mean to have one wife at a time; does not mean one has to be married to be a pastor (I Cor. 7:8-9); this qualification is put here to let us know that a divorced man by state law, who has remarried by state law does not qualify for the office of pastor; the literal translation of this phrase is, "a man of one woman" or a "one wife man;" marital entanglements beyond the "one" can bring discredit to his position and reproach on the church; this is true even if both of their mates have died and they were married; the Greek use of the word for husband (males) and wife (females) only make it very plain that marriage consist of one man and one woman not same sex marriages as we hear in the news today; this phrase simply means there must be no question as to his marriage standards.

5. "Vigilant" = temperate; referring to sober judgment and action; shows fruit of the Spirit operating--self control by the aid of the Holy Spirit.

6. "Sober" = of a sound mind; serious; earnest; curbing one's desires and impulses; indicates seriousness of purpose.

7. "Of good behaviour" = one word in the Greek; well-behaved; speaks of orderly as opposed to disorderly; suggests a well ordered life and testimony.

8. "Given to hospitality" = one word in the Greek; one who is fond of offering hospitality; fond of guests; this was written in a day in which they lived under great Roman persecution--Christians were banished from their homes; this qualification says to be ready to take them in; or in the case of traveling preachers ministering from church to church, they were to be received and cared for by the bishop; also in early centuries the local churches had no building in which to worship and the church met in the home of an individual--the bishop should open his home for this purpose; this word basically means that a Bishop should love people.

9. "Apt to teach" = one word in the Greek; skillful in teaching; this takes study (II Tim. 2:15) and takes being gifted by God, this qualification is connected with being a pastor in Eph. 4:11 in which you need to note four groups not five, because pastors and teachers go together; note the punctuation in English, and in the Greek it is even clearer; the Greek construction reveals that the word translated teacher is a further description of the word translated pastor; Paul was only referring to one individual when he spoke of pastors and teachers; God's ideal pastor is a teaching pastor, one who specializes in expository sermons, and one whose ministry is a teaching ministry as well as preaching.

A. A teaching ministry lays a foundation that the Holy Spirit can use to bring one to salvation; an example is Timothy in II Tim. 3:14-15. Who did he learn that from? His teacher who was his mother and grandmother. (II Tim. 1:5) Mothers have a great responsibility to teach her children the Scripture at an early age.

B. A teaching ministry also follows the example of our Lord. He was a preacher and He was a teacher. I found that the Bible spoke 12 times about Jesus preaching, preached, or preach while it spoke about 40 times about Jesus teaching or taught. Therefore, His teaching was mentioned three to one over His preaching.

1) I'm not doing away with the importance of preaching, but just setting the record straight. Teaching is also important. I have been accused of being a teacher in order to put me down in the eyes of others. I'll just plead guilty because that is what God says I'm to be--Pastor-teacher.

2) Just like farming. It takes a piece of equipment such as a disc to prepare the soil for the seed (this is true even in no-till farming, a coulter--disc prepares the soil for the seed) and then it takes a combine to harvest the crop. We need to remember that without a disc there will be no harvest for the combine. We also need to remember that neither the disc nor the combine grows the crop. The Lord gives the harvest and to Him be the glory.

3) So in a spiritual sense I'll just be a disc and let others combine, such as an evangelist.

4) The word translated Pastor in Eph. 4:11 is also translated Shepherd 17 times in the NT. Also the verb form of that word is used in John 21:16--"feed." This implies the whole office of the Shepherd--guiding, guarding, and folding of the flock as well as feeding. The shepherd-teacher leads his sheep into green pastures and still waters of the word of God that will grow the sheep or I should say at least he tries (some will not follow).

5) Apt to teach involves not merely the ability, but also the willingness to teach. This ought to characterize the servant of the Lord. (II Tim. 2:24)

V. 3

1. "Not given to wine" = one word in the Greek with the negative "not;" means the pastor is not to have an inclination toward strong drink; "wine" in the Bible is a generic word used for any part of the fruit of the vine--grapes, grape juice, intoxicating drink, raisins, and vinegar; the context and principle of the Bible determines what form is meant; in John 2--for Jesus to make an intoxicating wine would have been a violation of the Scripture for the Bible says, "Don't even look at it" in Pro. 23:31; Jesus would never violate Scripture; therefore, the wine that Jesus made was grape juice--not intoxicating; wine or strong drink (alcohol) can be used for medicinal purposes (I Tim. 5:23), but do not be inclined to make it a habit; this applies to all not just the Pastor (Pro. 23:29-32); denotes in context that one who is in the habit of drinking wine (fermented) or who is accustomed to sit with those who indulge in it, should not be admitted to the ministry.

2. "Striker" = bruiser; ready with a blow; inclined to fight; this is connected with the caution about the use of fermented wine, probably because that is commonly found to produce a spirit of contention and strife; I have seen some who would fight at the drop

of a hat and they would drop the hat; negated by "no;" suggests that the pastor should not be one who is always ready to use physical force to settle things. (James 1:20)

3. "Greedy of filthy lucre" = one word in the Greek; greedy for money; eager for disgraceful or vile gain; negated by "not."

4. "But" = gives contrast.

5. "Patient" = modest; mild; gentle; fairness; sweet reasonableness; not unduly rigorous; not making a determined stand for ones just due; means that the pastor should be a man of mild and kind demeanor, such as his Master was; this applies to the term "lead softly." (Gen. 33:13-14)

6. "Not a brawler" = one word in the Greek; not a fighter; not contentious; not given to arguing; the word describes a person who does not go about with a chip on his shoulder.

7. "Not covetous" = one word in the Greek; not having a love for money (I Tim. 6:7-10); indicates putting Christ and the church first in his life; Peter list some qualifications of an elder (pastor) in I Peter 5:1-2; a Pastor is to be a shepherd not a hireling. (John 10:11-13)

b. His family qualifications. V. 4-5

V. 4

1. "One" = refers to the Pastor (Bishop).

2. "Ruleth well his own house" = he is to be the head of the household.

A. "Own" = refers to the bishop's own private, peculiar household as contrasted to the household of God.

B. "Ruleth well" = to preside over rightly; involves meeting the responsibility given to the head of the household; part of which is:

C. Training up his children:

1) "Having his children in subjection" = to submit; implies obedience.

2) "With all gravity" = the children of the pastor are to exhibit that seriousness and sobriety of conduct which is in accordance with their father's office.

3) There are several verses that tell them how this is to be done. (Pro. 22:6; Col. 3:21)

3. This verse is not stating a Pastor has to have a wife and children but if he has, then this is the way they should act--be in subjection. (I Cor. 7:8-9)

V. 5

1. This verse is placed in parenthesis to explain and qualify what Paul said in verse 4.
2. It is an interjection saying if the pastor can not take care of his own household (family), how can he take care of the local church he desires to pastor?

V. 6

1. "Novice" = one who recently becomes a Christian; new converts; negated by "not;" it is dangerous to thrust new converts into Christian service of great responsibility; in the same light it is not right to give someone who is just saved a job of responsibility thinking that it will make them faithful to attend; Lord help us!
2. "Being lifted up with pride" = one word in the Greek; to blind with pride; describes a person who is in a beclouded or stupid state of mind as the result of pride; this can cause that person to hurt others and himself and not mean to--just like driving in a fog--you can wreck and hurt yourself and others and not mean to.
3. "Lifted up" = puffed up.
4. "Fall into" = to pass in a worse state than the former.
5. "Condemnation" = to pronounce to be unfit for use of service.
6. "Condemnation of the devil" = refers to the same condemnation as that into which the devil fell through pride; could also refer to the trap laid by the devil.
7. A new convert has a tendency to have all the answers when in reality they don't even know how much they don't know.

V. 7

1. "Moreover" = beyond what has been said.
2. "He" = refers to the person who desires the office of bishop-pastor.
3. "Must" = it is necessary.
4. "Have a good report" = an excellent testimony concerning his character.
5. "Of them which are without" = refers to the unsaved who are not part of the church--those a pastor makes contact with in the world.
6. "Lest he fall into reproach and the snare of the devil" = the reason for the need of a good testimony.

7. "Reproach" = cause of shame and disgrace.

8. "Snare" = a trap.

9. It is tragic when pastors will not pay their bills, will not do what they say is right, or live Monday through Saturday differently from what they preach on Sunday. A bad reputation tears down the witness of the church and hurts the testimony of the church in the community. It hurts when members practice these things but greater harm is done when the pastor practices such, because they are not only trapped by the Devil, but cause others to fall into the devil's trap.

10. All preachers are not pastors because they cannot take care of the administrative affairs. Lord help me to be what I need to be as Pastor of New Hope Baptist Church and Lord help you to be able to choose a qualified pastor when the time comes.

2) Deacons. V. 8-13

V. 8

1. "Likewise" = in like manner; indicates that God has equally important standards for the deacon as He does the Pastor.

2. "*Must*" = in italics, thus supplied by the translators because the Greek construction indicates this; to be necessitated; it expresses both physical and moral necessity.

3. "Deacons" = servant; represents the servant in his activity for the work; same word is translated "servant" in Mat. 23:11; we get the word "deacon" from men chosen in Acts 6:1-4; they were not called "deacons" there but met the qualifications outlined in I Tim. 3:8-13.

A. Deacons were not chosen to run the church but chosen to wait on tables and keep down problems in the church. They are like the secret service to the President.

B. Those in Acts 6 were set aside by the local church in Jerusalem by the direction of the Holy Spirit. When one church sets aside a man for the office of a deacon and he moves churches, the other church may recognize the first church's ordination or it may not. It is up to the local church. Just because one is a deacon in one church does not mean that he should be in another church.

C. The local church does not have to have seven deacons as the early church did in Acts 6 to be scriptural. They had 8000 members and many widows were neglected, so seven men were set aside to minister to the physical needs of the people so the apostles could give themselves to the ministry of the Word. By the way, men may fulfill this office without being ordained. (verse 13) The Lord is keeping the record.

4. "Be grave" = held in high respect.

5. "Not doubletongued" = means not to say one thing while he means another; not saying one thing to one person and another thing to another person.
6. "Not given to much wine" = same as pastor or any child of God for that matter; see notes on verse 3.
7. "Not greedy of filthy lucre" = same as the pastor; not eager for disgraceful or vile gain; not to adopt questionable means of livelihood.

V. 9

1. "Holding" = to have or possess; the tense reveals a continuous habitual life style.
2. "Mystery" = truth which was kept hidden from the world until revealed at the appointed time and which is a secret to ordinary eyes and ears, but is made known by the illumination of the Holy Spirit.
3. "Faith" = is equivalent to the gospel; refers to the truth found in the gospel; the sense is, that the deacon should hold firmly the great doctrine of Christianity which had been so long concealed from men, but which were now revealed; the reason--though not a preacher, yet his influence and example would be great, and a man who held error in doctrine ought not be in the office of deacon.
4. "Pure" = clean; that which is free from soil or stain--washed in the blood and cleansed daily by confession. (I John 1:9)
5. "Conscience" = that inward judge that bears witness of our actions; means living what one professes.
6. These words in verse 9 are spoken as if the pure conscience were the vessel in which the mystery of faith is preserved. Also this verse is in contrast with I Tim. 4:1-2 where those are branded in their own consciences and have departed from the faith (apostasy--fall away from truth) and cause others also to depart. One who does that is not saved, just mouth professors and not heart possessors. (Heb. 6:4-6)
7. But the one who has a pure conscience lives what he professes, thus causing others to be drawn to the faith instead of departing.

V. 10

1. "These" = refers to the deacons.
2. "First be proved" = to be put to the test for the purpose of approving and having met the test, to be approved.
3. "Also" = refers back to the pastor who also must first be proved as well.

4. "Then" = let them "use the office of a deacon" = one word in the Greek; means to minister or serve.

5. "Being *found* blameless" = a judicial term meaning unaccused; while being proved their life is being watched as if before a jury; anyone can be accused, but accusations without foundation is void (Rom. 8:33); if they are found unaccused, then they are blameless--past sins are covered with the blood; this is a conditional clause indicating that if they are unaccused, then they can use the office of a deacon.

V. 11

1. "Even so *must their* wives" = their wives must meet some standards before the husband would be qualified as a deacon.

2. "Grave" = held in high respect; speaks of that combination of gravity and dignity which invites the reverence of others; modest, proper dress, and submission to her husband applies here.

3. "Not slanderers" = not be one who falsely accuses and divides people without any reason; the Greek word is the word for the devil; in other words, the deacon's wife is not to be a devil.

4. "Sober" = same word as vigilant in verse 2; means temperate, referring to sober judgment and action; shows fruit of the Spirit operating in her life--self control by the aid of the Holy Spirit.

5. "Faithful" = trustworthy; being true to the trust imposed in her; many men have been disqualified from being a deacon and pastor because of their wives.

V. 12

1. "Let the deacons" = Paul returned to the qualifications of a deacon after dealing with the deacon's wife in verse 11.

2. "Husband of one wife" = same as the pastor's qualification in verse 2; not bigamy nor polygamy as some practiced then and Mormons do now; does not mean to have one wife at a time; does not mean one has to be married to be a deacon (I Cor. 7:8-9); this qualification is put here to let us know that a divorced man by state law, who has remarried by state law does not qualify for the office of deacon; this phrase simply means there must be no question as to his marriage standards; also this eliminates women as deacons and pastors. (I Tim. 2:12)

3. "Ruling their children and their own houses well" = involves meeting the responsibility given to him as head of the household; his wife is to be in subjection (Eph. 5:24); they

should train up their children by instruction, example, and discipline (Pro. 22:6); this is the same as the qualification of the pastor in verse 4.

V. 13

1. "They" = "themselves" = refers to the deacons.
2. "Have used the office of a deacon" = one word in the Greek; to minister or serve.
3. "Well" = rightly, so that there shall be no room for blame.
4. "Purchase" = acquire.
5. "A good degree" = an honorable position in the esteem of their fellow Christians.
6. "Great boldness" = also acquired if he uses the office of the deacon rightly; means free and bold speaking; indicates that he will be able to speak freely and openly about the things of the Lord and not be ashamed.
7. "In the faith which is in Christ Jesus" = the sense is, that by the faithful performance of the duties of the office of a deacon, and by the kind of experience which a man would have in that office, he would establish a character of firmness in the faith.
8. An example of this is Stephen who was chosen to serve (deacon) in Acts 6:1-5 and died for his stand in the faith. (Acts 7:51-60)

4. Behaving Believers. V. 14-16

V. 14

1. "These things write I unto thee" = refers to what Paul had written and probably to those things he was going to write in this epistle to Timothy; the purpose Paul had in writing these things was not that Timothy should know how he should behave himself, but how the members of the church should conduct themselves.
2. "Hoping" = desiring; expecting.
3. "To come unto thee" = to visit Timothy.
4. "Shortly" = swiftly; quickly.

V. 15

1. "But" = reveals contrast between "shortly" of verse 14 and "if I tarry long" = to delay; to put off going to visit them in person.
2. "That" = introduces the reason he is writing these things mentioned in verse 14.
3. "Thou" = "thyself" = writing to Timothy but applies to the churches then and now.
4. "Know" = to have absolute positive knowledge of the facts.
5. "How" = in what way.
6. "Oughtest" = it is necessary.
7. "To behave" = to conduct one's self rightly; refers to one's manner of life and moral character; not just talking to Timothy but to us today, who are saved.
8. "Behave in the house of God" = not referring to a building, because the church did not have a building in which to meet in those days; refers to the dwelling place of God; this is described as "the church of the living God" = where does God dwell?--used to be in the temple in Jerusalem but when Christ died, the veil to the holy of holies was rent, doing away with OT worship and the high priest meeting God in the temple; today the saints are the temple (I Cor. 3:16), the word for inner sanctuary--the dwelling place of God--thus called "the church of the living God."
9. "Church" = a called out assembly of baptized believers who meet together to worship and glorify God; it is local and visible; has reference to being in God's family; therefore, behave rightly when you profess to be saved because you are carrying the family name--don't do anything to tarnish it; as a boy about to leave home on a date, Dad would say, "Son, remember who you are, Densil Paschall's son, so don't do anything to tarnish your daddy's name;" saints remember who you are--a Christian, so behave in such a way not to tarnish Christ's name.
10. The church is "the pillar and ground of the truth:"
 - A. "Pillar" = means a column, such as that by which a building is supported; any firm prop or support; a church is to be the support of truth as a pillar is to a building.
 - B. "Ground" = foundation; also speaks of support; truth rest on the church as a house does on its foundation.
 - C. "Truth" = that revealed truth which has been given whereby the world might be saved; the church has been entrusted with the business of:
 - 1) Maintaining the truth.
 - 2) Defending the truth from the assaults of error.
 - 3) Transmitting the truth to the future generations.

11. The church is the saints of God; therefore, we need to behave rightly that truth will be effective towards others. The church needs to 1) preserve the truth, 2) preach the truth, 3) practice the truth, and God's work will prosper on earth.

12. The unfaithful Christian who does not behave according to God's Word is wrecking the very foundation of God's truth in the world.

13. To be the pillar and ground of truth is not a light thing; it is the revelation to man of practical Christianity. The demands upon Christianity are tremendous; therefore, behave rightly.

V. 16

1. In this verse Paul gives further explanation.

2. "Without controversy" = undeniably; certainly; can't dispute this statement, "great is the mystery of godliness:"

A. "Mystery" = refers to truth previously hidden, which is revealed by the Holy Spirit to the believer and he understands; therefore, it is no longer a mystery to him.

B. "Godliness" = reverence; respect; piety towards God--devotion to God; Christianity as expressed in daily life; true religion (I usually do not like the word but it is used one time in James 1:27 with a good note about it); involves God and man--godliness has a vertical aspect about it but also a horizontal aspect about it; refers to a right relationship with God and a right relationship with fellow-man.

3. We could say "great is the mystery of true religion" = folks do not understand it, but if you get the right relationship with God you are going to have a right relationship with your fellow-man (Col. 1:26-27); to understand this mystery we must understand the Person and work of Christ--God's hidden program to bring godliness into the world and Paul begins to outline this for us in the last part of this verse.

4. "God was manifest in the flesh:"

A. "Manifest" = to render apparent; God is a Spirit. (John 4:24)

B. Yet He came in the flesh. (John 1:1,14) This was prophesied 750 years before in Isa. 7:14 (Immanuel means God with us).

C. That is a mystery that has been revealed to some.

5. "Justified in the Spirit:"

A. "Justified" = word normally is used of the act of God justifying a believing sinner--declaring him righteous, but Jesus did not have any sin; He was sinless and did not need

to be declared righteous; therefore, here the meaning is vindicated, endorsed, proved, and pronounced as.

B. "The Spirit" = refers to His Spirit set in opposition to the flesh.

C. "The flesh" = refers to our Lord's life on earth as the man Christ Jesus or His humanity.

D. The Spirit refers to what He was in His pre-incarnate state as pure spirit, a Deity, as being in the form of God and as being the express image of God's substance.

E. During His life on earth, His humanity was clearly seen but His Deity was usually hidden underneath the cloak of His humanity. But His deity was seen:

1) On the mount of transfiguration and pronounced by God. "This is my beloved Son." (Mat. 17:5)

2) By His exalted and spotless character.

3) By His works of love and power.

4) By His words of authority.

F. All these vindicated, proved, endorsed, pronounced Him for who He was--very God of very God manifest in human flesh. Also He was justified in the Spirit--a mystery but revealed to some.

6. "Seen of angels" = angels watched:

A. As He created the universe. (Job 38:6-7)

B. As He was born in Bethlehem. (Luke 2:8-15)

C. Over Him during His boyhood days in Nazareth.

D. As He demonstrated His deity and walked among men and healed them--blind to see, lame to walk, deaf to hear, and etc.

E. And ministered to Him on the Mount of Temptation and also in the Garden of Gethsemane. (Mat. 4:11; Luke 22:43)

F. When He went to the cross, Jesus said He could call 12 legions of angels (72,000)--they were watching and waiting for the call.

G. When they took His body off the cross and prepared it for burial.

H. After they rolled the stone away.

I. Him ascended into heaven. (Acts. 1:9-10)

J. And no doubt every angel in heaven turned their eyes as He came back to the Father.

K. This is a mystery but revealed to some.

7. "Preached unto the Gentiles" = thank the Lord for this, for I am a Gentile (Col. 1:5-6); before His coming a wall of partition had divided the Jewish and Gentile world (Eph. 2:12-14); this grand truth was not known until the coming of our Lord; it was a mystery and now revealed to some.

8. "Believed on in the world" = a mystery:

A. That the doctrine of incarnate Deity (God robed in flesh) would be believed; strange that God would become flesh and amazing that He would die for our sins.

B. That man who has a wicked heart (Jer. 17:9) and being ungodly (Rom. 5:6) and enemies of God, (Rom. 5:10) would believe on Him. The Jews had rejected His prophets and put them to death and at last put His own Son to death because of their wicked hearts. Man everywhere has a strong inclination to unbelief; yet He is believed on in the world.

C. How could this be? It would be by a work of the Holy Ghost that revealed the mystery to us--His saints.

9. "Received up into glory:"

A. Could be applied to heaven. (Acts. 1:10-11; Heb. 1:3)

B. The Greek construction seems to indicate "received up in glory." Our Lord was taken up in glory. He had laid it aside (Phil. 2:7-11), but on the Mount of Ascension, a cloud received Him out of their sight. That cloud was the Shekianah glory of God--the manifestation of that which brings forth praise. He was taken up "in" glory and was attended with circumstances of pomp and majesty as one might say of a victorious General.

C. This is a mystery but revealed to some. When this mystery--the Person and work of Christ has been revealed to an individual--that person will never be the same. He can't conduct himself the way he did before he was saved. He will have a desire, a strong desire:

1) Not to bring reproach on the family name.

2) To recognize the necessity of behaving rightly, thus having a right relationship with God and fellow-men so the truth can be supported and lifted up to a lost and dying world.

10. Thus, the theme (how to behave in the local church) of this book is dealt with in this section outlined as behaving believers.

11. Are you on the building crew or the wrecking crew?

This book is provided free of charge by:
New Hope Baptist Church
1661 Griggstown Road
Calvert City, KY 42029
270-527-3864

DISCLAIMER:

These notes were condensed and compiled after several hours of study. I do not claim originality, nor do I claim that they are correct as to grammar and typing. Our sincere desire is that they may be of help to others. Please overlook any errors. If our church can be of any help to you please let us know.

Edgar Lee Paschall, Pastor
edgarleepaschall@juno.com